1: McGee E-5 (1894-1895)1898 NU31 Seri NU31

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sida. The Seri mind is (1) local, (2) chance-dominated, (3) exceeding lowly, and especially (4) autochthonal in its content and workings.

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There is an aspect of the inference as to the local and autochthonal character of the Seri mind which is of wide-reaching application. As indicated by many tribes, though most clearly by the Seri, there is a definite relation between the somatic characteristics of primitive folk and their environment; the indications are that the relation is inversely proportionate to development, the lowliest tribes reflecting environment most closely, and the higher peoples responding less delicately to the environmental pressure in the ratio of their increased power of nature-conquest; and the relation is essentially phylogenetic, in that it sums and integrates the innumerable interactions between organic kind and environment during generations or ages. It is to be realized that the relation is not simple and direct or physiologic merely (e. g., like that between climate and the pelage of an animal), but that it is linked through the human activities; for, as is conspicuously the case in Seri-land, the environment prompts exercises of particular kinds, and it is these exercises that shape the somatic features, such as strength of lung, length of limb, and the soundness of constitution displayed in physical endurance; yet the relation is none the less real, in that it operates through the activities rather than directly. The relation may be characterized with respect to mechanism as bodily responsion, or with respect to capacity as *responsivity of body*. Now, as is well illustrated by the provincial ideation of the Seri, the relation between environment and physique is accompanied by a corresponding relation between environment and thought. This relation, too, varies inversely with development, the connection being closest among the most primitive tribes, and growing less and less close with maturing mentality and proportionately increasing power of nature-contest; and the relation is still less direct (or physiologic merely) than that between the human body and its environment, in that not only the bodily activities but the instinctive and nascently ratiocinative processes are interposed. This relation between mind and environment may be characterized as mental responsion in its mechanical aspect, or as *responsivity of mind* when regarded as a psychic property.[1] Accordingly, the relation between the tribal mind and its environment, as illumined by the peculiarly delicate interactions observed among the Seri, seem to indicate the genesis and earlier developmental stages of mentality in its multifarious aspects.

The specially significant feature of the relation between environment on the one hand and body + mind on the other is its diminishing value with general intellectual advancement. Viewed serially, the

[1] The responsivity of mind has been defined elsewhere as the basis of knowledge, and as one of five fundamental principles of science (The Cardinal Principles of Science, Proceedings of the Washington Academy of Sciences, vol. ii, 1900, pp. 1-12).